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**the**

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Collecting charcoal from the bottom layer of the Huaca Prieta mound for dating by the radioactive carbon method ("Carbon 14"). Note the care that is taken not to contaminate the ancient remains with particles of modern organic matter, which would falsify calculations.

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# EDITORIAL

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**M**issionary work is the declaration, by missionaries who stand as witnesses, to the divinity of Jesus Christ and the Gospel that bears His name. A missionary is essentially a witness, and the witness that he imparts stems from the inner conviction that the message he is teaching is true.

Witnesses form the basis for the establishment of truth in all phases of life. A missionary is as effectual as the power and force of the testimony he bears. In the course of his ministry he will bear testimony of the Gospel in face of opposition, and that opposition will try to weaken and cast doubt on the ability of the missionary to testify forcefully and accurately.

It is the part of the missionary to defend himself and the Gospel of Jesus Christ, and the strength of his defence is the strength of the position that he holds in life. If it can be proven that he is some way weak, then his testimony is weakened; if he is proven strong, his testimony is strengthened in the eyes of those to whom he declares his message. The witness of some men have more strength than others because of the strength of the truthfulness within them.

If a man would walk in the light of truth as bright as that of mid-day, then he must avoid the shadows and the dark places that are everywhere on the periphery of that brightness. If a missionary is to bear strong, forceful, and accurate witness, then he must avoid the very appearance of evil. He cannot then be robbed of valour and strength in declaring the truthfulness of the Gospel.

Willis H. Brimhall

# PRESENT STATUS OF BOOK OF MORMON ARCHAEOLOGY

Ross T. Christensen

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## PART III

### Book of Mormon Chronology

In a previous article we saw how well the geographical information contained within the ancient American scripture corresponded with the geography of a region centering in the Isthmus of Tehuantepec, Southern Mexico. This area we proposed as the heartland of Book of Mormon civilisations.

It now seems fitting to consider the matter of correspondence in time. This, we may denominate "Book of Mormon chronology." The question to be answered is: Does the sequence of events recorded in the Book correspond with the sequence of events in the archaeological history of the lands about which it purports to tell?

As with the correlation in space, so with that in time. In the case of the Old World no special difficulty is offered; but in the New World the picture is much less clear.

#### The Old World

The principal tie-in points for the Old World are the tower-and-dispersion episode in the case of the Jaredites, and Nebuchadnezzar's destruction of Jerusalem in the case of the Lehitites and Mulekites.

The confusion of tongues and the consequent scattering of peoples, which included Jared and his colony, must have taken place during what scholars term the Early Bronze Age. An estimated date of 2800 B.C. for their departure seems not inconsistent with what evidence we have, although neither the Book of Mormon nor the Bible assigns any date.

According to Nephi's account, Lehi and his group left the Holy Land in the first year of the reign of King Zedekiah,<sup>1</sup> or just 600 years before the birth of Jesus.<sup>2</sup> The record furthermore seems to place the Babylonian destruction of Jerusalem ten to fifteen years later.<sup>3</sup> (The Bible places it just eleven years later.)<sup>4</sup> Now the most careful calculations of modern scholarship place the ascension of Zedekiah near 598 B.C. and the destruction of Jerusalem near 587 B.C.<sup>5</sup> The correspondence between this and the Book of Mormon account is thus very close.

#### The New World

When we arrive in the New World we are confronted with a vastly more complex problem. The proper procedure would seem to be similar to that recommended for testing the geographical correspondence,<sup>6</sup> i.e.:

(1) Internal reconstruction. From the information given within the Book itself we should first reconstruct a chronology in dates of the Christian calendar.

(2) External comparison. Match this internal chronology with the archaeological chronology of that New World region which the geographical evidence points to as the most likely candidate for the heartland of the Jaredite and Nephite-Lamanite civilisations. If this comparison reveals close correspondences, then the Book stands to that degree vindicated.

To what extent have these steps thus far been carried out?

(1) The Book of Mormon is replete with information from which a detailed chronology can be constructed, and many attempts have been made.<sup>7</sup> The principal stages of civilisational history would seem to be as follows:

I. **The Jaredite civilisation**, c. 2800 B.C.<sup>8</sup> to c. 500 B.C.,<sup>9</sup> i.e. from the coming of the Jaredites until their destruction and their replacement by the Nephites and Mulekites. Appears to have been confined to the Land Northward.

II. **The Israelitish civilisations** (Nephite, Lamanite, and Mulekite peoples), c. 500 B.C.<sup>9</sup> to 385 A.D., i.e. from the coming of the peoples of Lehi and Mulek to the final destruction of the Nephite branch at the Hill Cumorah.

III. **The later Lamanite civilisation**, 385 A.D. to 421 A.D. and beyond, i.e. from the battle of Cumorah to at least the last entry of Moroni in his record.

(2) For the Panama correlation<sup>10</sup> I know of no archaeological chronology which agrees with the above; but when we assume the Tehuantepec correlation we have a sequence of civilisational stages which, as far our knowledge goes, matches the Book of Mormon sequence rather well. The principal stages may be outlined as follows:<sup>11</sup>

I. **Advanced Farming Age** ("Early Archaic," "Lower Middle," etc.), c. 2500 (?) B.C. to c. 500 (?) B.C. A secular civilisation based upon a developed agriculture, the earliest advanced culture yet discovered in the New World. As yet little known outside the Valley of Mexico, which may have contained only frontier settlements, the main centres having been located nearer the Isthmus of Tehuantepec. However, no remains of this culture have been discovered south of the Isthmus.

II. **Early Theocratic Age** ("Middle Archaic," "Early Upper Middle," "Pre-Classic," etc.), 500 (?) B.C. to c. 300 A.D. A developed urban civilisation based upon intensive agriculture, in which religion under an organised priesthood appears to have been the predominant theme. The main centre may have been in or near the Usumacinta river valley. Hieroglyphic writing and temple-mound architecture appeared for the first time.

III. **Early Florescent Period**, c. 300 A.D. to c. 550 A.D. This period marks the beginning of the "Classic" age. Priestcraft came to dominate the entire life of the community. Enormous ceremonial centres, seemingly inhabited only by priest-rulers and their retainers, arose. Art finally became over-elaborate or flamboyant. The priest-rulers were supported by a rigid class system. Great emphasis was placed upon the accumulation of wealth to support the hierarchy. The practice of human sacrifice was introduced.

The end of the third Book of Mormon civilisation, that of the later Lamanites, is given above as 421 A.D. This date marks the last entry written in his record by the prophet-historian Moroni, which is not of course the closing date of that civilisation at all, but only a private event that could have left no archaeological trace nor have been meaningful in the sense of dividing one time period from another. As a matter of fact the Early Florescent Period of the archaeologist, as seen above, continued on for more than a century thereafter.

Following the Early Florescent Period are a number of other stages in the archaeological history of the area, such as the Classic Maya, Toltec, and Aztec; but they do not concern us here, since they date from a time following the close of the Nephite record. What happened in the New World before the arrival of the Jaredites or after the last entry of Moroni, the record makes no pretence of telling; but presumably, the later Lamanite civilisation continued in unbroken tradition to the coming of the Europeans beginning in the early sixteenth century A.D.

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# THE IDEAL TEACHER

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“In reality there is no human excellence which is not useful for us teachers. No good quality can be thought of which we can afford to drop. . . . What are those characteristics of the teacher without which he must fail, and what are those which will almost certainly ensure him success? Are there any such essentials, and how many? On this matter I have pondered long; for, teaching thirty-nine years in Harvard College, I have each year found out a little more fully my own incompetence. I have thus been forced to ask myself . . . what direction lie the roots of my small successes? Of late years I think I have hit on these roots of success and have come to believe that there are four of them—four characteristics which every teacher must possess. Of course he may possess as many more as he likes—indeed, the more the better. But these four appear fundamental. I will briefly name them.

First, a teacher must have an aptitude for vicariousness; and second, an already accumulated wealth; and third, an ability to invigorate life through knowledge; and fourth, a readiness to be forgotten. Having these, any teacher is secure. Lacking them, lacking even one, he is liable to serious failure. But as here stated they have been stated with too much condensation, and have become unintelligible through being too exact. Let me repair the error by successively expanding them.

The teacher's art takes its rise in what I call an aptitude for vicariousness. As year by year my college boys prepare to go forth into life, some laggard is sure to come to me and say, "I want a little advice. Most of my classmates have their minds made up about what they are going to do. I am still uncertain. I rather incline to be a

teacher, because I am fond of books and suspect that in any other profession I can give them but little time. Business men do not read. Lawyers only consult books. And I am by no means sure that ministers have read all the books they quote. On the whole it seems safest to choose a profession in which books will be my daily companions. So I turn toward teaching. But before settling the matter I thought I would ask how you regard the profession." "A noble profession," I answer, "but quite unfit for you. I would advise you to become a lawyer, a car conductor, or something equally harmless. Do not turn to anything so perilous as teaching. You would ruin both it and yourself; for you are looking in exactly the wrong direction."

Such an inquirer is under a common misconception. The teacher's task is not primarily the acquisition of knowledge, but the impartation of it—an entirely different matter. We teachers are forever taking thoughts out of our minds and putting them elsewhere. So long as we are content to keep them in our possession, we are not teachers at all. One who is interested in laying hold on wisdom is likely to become a scholar. And while no doubt it is well for a teacher to be a fair scholar—I have known several such—that is not the main thing. What constitutes the teacher is the passion to make scholars; and again and again it happens that the great scholar has no such passion whatever.

But even that passion is useless without aid from imagination. At every instant of the teacher's life he must be controlled by this mighty power. Most human beings are contented with living one life and delighted if they can pass that agreeably. We incessantly go

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This extract from THE IDEAL TEACHER is selected to show what qualities a teacher must have in order to be successful. What Dr. Palmer has to say will help any teacher who cultivates the plan.—Assoc. Ed.

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outside ourselves and enter into the many lives about us—lives dull, dark, and unintelligible to any but an eye like ours. And this is imagination, the sympathetic creation in ourselves of conditions which belong to others. . . .

Beside this aptitude for vicariousness, our ideal teacher will need the second qualification of an already accumulated wealth. These hungry pupils are drawing all their nourishment from us, and have we got it to give? They will be poor, if we are poor; rich if we are wealthy. We are their source of supply. Every time we cut ourselves off from nutrition, we enfeeble them. The teacher should be the big bounteous being of the community. Other people may get along tolerably by holding whatever small knowledge comes their way. . . .

In preparing a lecture I find I always have to work hardest on the things I do not say. The things I am sure to say I can easily get up. They are obvious and generally accessible. But they, I find, are not enough. I must have a broad background of knowledge which does not appear in speech. I have to go over my entire subject and see how the things I am to say look in their various relations, tracing out connections which I shall not present to my class. One might ask what is the use of this? Why prepare more matter than can be used? Every successful teacher knows. I cannot teach right up to the edge of my knowledge without a fear of falling off. My pupils discover this, and my words are ineffective. They feel the influence of what I do not say. One cannot precisely explain it; but when I move freely across my subject as if it mattered little on what part of it I rest, they get a sense of assured power which is compulsive and fructifying. The subject acquires consequence, their minds swell, and they are eager to enter regions of which they had not previously thought.

Even, then, to teach a small thing well we must be large. . . . Every pro-

fessor now must be the master of a field of knowledge, and not of a few paths running through it. . . .

We need not merely wealth, but an already accumulated wealth. At the moment when wealth is wanted it cannot be acquired. It should have been gathered and stored before the occasion arose. Excellence requires a certain hardness of heart. . . . He who would be greatly generous must train himself long and tenaciously, without much attention to momentary calls. The plan of the Great Teacher, by which He took thirty years for acquisition and three for bestowal is not unwise, provided that we too can say, "For their sakes I sanctify myself."

One needs a third something, the power to invigorate life through learning. We do not always notice how knowledge . . . is offensive stuff, and makes young and wholesome minds rebel. . . . A boy who did not detest such abstractions as seven times eight would hardly be worth educating. . . . Partly on this account a book is an imperfect instructor. Truth there, being impersonal, seems untrue, abstract, and insignificant. It needs to shine through a human being before it can exert its vital force on a young student. Quite as much for vital transmission as for intellectual elucidation, is a teacher employed. His consolidated character exhibits the gains which come from study. He need not point them out. If he is a scholar, there will appear in him an augustness, accuracy, fulness of knowledge, a buoyant enthusiasm even in drudgery, and an unshakable confidence that others must soon see and enjoy what has enriched himself; and all this will quickly convey itself to his students and create attention in his classroom. Such kindling of interest is the great function of the teacher. . . . Boys who have made up their minds that knowledge is worth while are pretty sure to get it, without regard to teachers. . . .

—continued on page 263

# NOTES ON CHARACTER

by P. Mellor

**T**he word "character" is derived from the Greek "karakter," meaning the moral image engraved upon our individuality. This, in its turn, comes from the sanscrit "kar": a symbol of energy or determination. We can thus assume that the term was an original concept for moral strength.

We talk of a man or woman of character and, in so doing, we mean of strong character. We also talk of a poor character, which suggests vice or weakness. All of us instinctively admire moral fibre and despise its counterpart. Yet how many of us really try to build up our character?

The building-up of one's character bespeaks effort, will-power and persistence. It is no easy matter. But the task is worth its while. Each temptation overcome strengthens us for the next one. Every time we fall, Satan rejoices. But our victories are a standing glory to God.

We have no right to neglect our character, and we must ever bear in mind that habits formed in childhood or in youth serve as a basis for our future life. Thence the enormous importance of home example and home influence.

Character can aptly be described as a reserve of strength in a human being. It shows itself in one's countenance. On the other hand deep and indelible are the scars of vice. Baudelaire, that impious but great French poet of the early nineteenth century wrote: "The heart of virgin man is as a deep well. Once polluted water has been poured into it, all the wealth of the oceans will be unable to wash away the stain at its bottom."

Character, like the proverbial pebble thrown into the calm pond, radiates good or ill-will around it. A grumpy husband can, on his return home at night, cast a veritable pall of gloom over the entire family. But one who enters the house with a friendly greet-

ing is the best reward a housewife could aspire to for a hard and monotonous day's labour. Let us then see to it that, on our journey through life, we leave behind us wherever we go, not the fetid odour of bitterness, but the fragrant perfume of goodwill and a shining example.

Self-improvement, to be effective and lasting, must be neither morbid nor sentimental, but rather a systematic and constant striving upwards. Nothing can be more sterile than still-born good intentions. They are a ladder which is much too short to reach heaven by.

Only that which comes from the heart can reach it, and character is but an echo of our call into the wood. Dr. Arthur H. Compton, Professor of Physics at the University of Chicago and Nobel Prize winner in 1928, asks, "What is the most important thing about a noble man?" "It is not," he goes on, "the brilliance of his intellect, but the beauty of his character. It takes a life-time to build the character of a noble man: the exercise and discipline of youth, the struggles and failures of maturity, the loneliness and tranquillity of age. These make the fire through which he must pass to bring out the true gold of his soul."

Nothing shapes character more decisively than sickness or disappointment. They make the weak weaker and the strong stronger. Have we not known of invalids who overcame their sufferings and lived a useful life? "We are none of us perfect," is a truism we are weary of hearing. But common sense and the Church bring us—thank God—to our senses. And not a few of us have to learn wisdom the hard way.

A life of honest endeavour automatically gives us back more than the worth of our coin. Try being kind to others for a while and you will see what I mean.

In our struggle to build up character we must expect many set-backs and

—continued on page 262



# INTEGRITY

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To have it said of us that we are people whose integrity cannot be doubted is the finest of compliments, for integrity is one of the finest of all traits. Integrity is coupled with loyalty, the maintenance of law. Integrity is faithfulness to lawful government and the observance of the laws of our Heavenly Father.

The Church has the right to expect integrity from its members, just as an employer has the right to expect faithful compliance from an employee. It is expected that Latter-day Saints be people of moral soundness, purity, and uprightness.

No person is better than his or her word, which should be as good as their bond. Every Latter-day Saint should be an example of integrity, and especially fathers and mothers, who should set examples to their children and to other people that is worthy of emulation.

One writer has said, "Thoughtful attention on Mothers' Day is the due of every mother." But no true mother ever lived who would not rather have her son grow to manhood, loving the virtues of integrity, and living in righteousness and uprightness, than she would to have once a year all the demonstrative affection that could be heaped upon her. To honour his mother with the highest of all honour, a man must realise his greatest usefulness in life, must render the most worthy service of which he is capable, must cherish truth, love virtue, esteem character, and must uphold on all occasions the highest ideals and principles of which he has any knowledge." This, to the mother, is the highest reward, and the essence of integrity.

The cultivation of integrity among all men is the best insurance and safeguard for our lives, and the surest means to closely approach God. To attempt to make short-cuts and create new cure-alls for a substitute for integrity is pure folly. There are no short-cuts, and the safest and surest way to achieve freedom over the ills of the world is for each one to apply the principles of integrity to their lives. This is the oldest cure, and it is still the best. Such old-fashioned things as heeding the commandments of the Lord, dealing in honour with men, and maintaining an example of virtue and honesty in our homes will go a long way toward making heaven on earth. The principles of integrity will honour men of this day just as much as the same principles have honoured other men in past years and ages.

Shortly before the crucifixion of the Prince of Peace we have a wonderful example of integrity and loyalty toward His Heavenly Father. During the short time spent in the Garden of Gethsemane, He told His disciples that His soul was exceedingly sorrowful, even unto death, and asked them to tarry with Him and watch. He knew that He would be delivered to His enemies to suffer death. While the disciples slept He went further into the garden and poured out His soul to His Father in Heaven. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Shortly afterward the soldiers entered the garden. He said, "Whom seek ye?" They answered Him, "Jesus of Nazareth." The unbounded integrity of Jesus was manifested with the reply in all majesty of His divine mission, "I am He," and they led Him away.

We are not called to make such far-reaching sacrifices as Jesus made, but the principles of integrity nevertheless apply to us equally as well. He is an example that we can always look toward.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:4-5).

Henry J. Stagg

# WHAT IS THE OATH AND COVENANT OF THE PRIESTHOOD?

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John A. Widtsoe

In the fall of 1832, meetings were held in Kirtland, Ohio, to hear the reports of groups of missionaries who had recently returned from the eastern states. These elders were filled with the spirit of their works. They had preached the doctrine of the restored gospel; they had been successful in bringing souls to a knowledge of the truth; their hearts were filled with joy.

Under the influence of the missionary spirit, they had glimpsed the vast meaning of the Lord's plan of salvation for the human family. As their fervent testimonies were borne, many gospel questions were asked. Especially were these ambassadors of truth concerned with the priesthood, under the authority of which they had laboured—its history, extent, and power.

The Prophet Joseph Smith inquired of the Lord, and received, on September 22nd and 23rd, one of the great revelations on priesthood, now known as Section 84 of the Doctrine and Covenants. While the Prophet called it a revelation on priesthood, it goes beyond the technical limits of the subject, and discusses many related or cognate items. The Lord then, as now, gave more than was asked for.

After discussing the history and offices of the two divisions of the priesthood, the Aaronic and Melchizedek, the revelation continues:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.<sup>1</sup>

These words clearly refer to the covenant which the Lord makes with all who receive the priesthood worthily, and who attempt to magnify it in their lives. "All that my Father hath shall be given unto him"—the worthy priesthood bearer.

Wilford Woodruff, fourth president of the Church, speaking upon this revelation commented upon the greatness of the promises made to faithful priesthood bearers.

I often reflect upon the promises made concerning the priesthood. . . . Now, I sometimes ask myself the question, do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ?—Who in the name of the Lord can comprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us—exaltations, thrones, principalities, power, dominion—who can comprehend it? Nevertheless it is here stated.<sup>2</sup>

However, a covenant concerns two persons. Both parties must do something to make the covenant effective. That principle is in full operation in the oath and covenant of the priesthood. He who receives the priesthood covenants to magnify his calling in the priesthood. That makes the covenant valid. That is too often forgotten.

The revelation sets this forth clearly. A man who has received the priesthood and then fails to use it is a covenant breaker, subject to punishment.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.<sup>3</sup>

That makes it a most serious offence to dishonour the priesthood by not using it in the building of the Lord's latter-day kingdom.

\* \* \*

The oath and covenant of the priesthood is between man and God. The Lord promises him great blessings if he magnifies the priesthood he receives. The man in turn, when he receives the priesthood, promises that he will honour the priesthood received, by magnifying it.

Every ordination to the priesthood implies this covenant between man and God, whether so stated or not. It would be well, if in all priesthood ordinations the oath and covenant of the priesthood were explained. Too many priesthood bearers feel that they have been given something without a corresponding promise by themselves. They forget too often that every ordinance in the gospel is accompanied by a covenant between God and man. We are a covenant people.

J.A.W.

<sup>1</sup> D. & C. 84:33-40.

<sup>2</sup> G. Homer Durham, *The Discourses of Wilford Woodruff*, pp. 79, 80.

<sup>3</sup> D. & C. 84:41.

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## THE IDEAL TEACHER

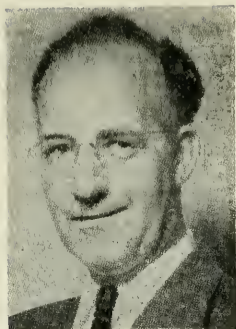
—continued from page 249

Facts are pernicious when they subjugate and do not quicken the mind that grasps them. Education should unfold us and truth together, and . . . so the learner . . . should be called on to think, to observe, to form his own judgment, even at the risk of error and crudity . . . The mere contemplation of truth is always a deadening affair. Many a dull class in school and college would come to life if simply given something to do. Until the mind reacts for itself on what it receives, its education is hardly begun. . . .

The fourth section . . . is this: a teacher must have a readiness to be forgotten . . . I have shown that a teacher does not live for himself, but for his

pupil and for the truth which he imparts. . . . The teacher must keep himself entirely cut of the way, fixing attention on the proffered knowledge and not on anything so small as the one who brings it.

Perhaps some readers of this paper will begin to suspect that it is impossible to be a good teacher. Certainly it is. . . . We can always be more imaginative, wealthy, stimulating, disinterested (in ourselves). Even in our failures there is comfort, when we see that they are generally due not to technical but to personal defects. We have been putting ourselves forward, or have taught in mechanical rather than vital fashion, or have not undertaken betimes the labour of preparation, or have declined the trouble of vicariousness."



## THE APOSTASY

by T. Edgar Lyon

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### IV. CHANGE IN ORDINANCES

**T**o an impartial observer who stands apart from institutionalised Christianity, one of the most obvious signs of the apostasy is found in the nature and theory of its ordinances. The New Testament writers were more concerned with the spirit of the Christian message, the reality of the atonement and resurrection of Jesus of Nazareth and the power of the gospel to save mankind than they were with a detailed explanation of its ordinances. They left us enough evidence, however, to assure us that while the early Christian Church did not have many ceremonial ordinances, it had a positive point of view concerning the essential place of those they did have in the teachings and practices of the Church.

The writers of the four gospels all agreed that the earthly ministry of Jesus commenced with the public baptism of Jesus by John the Baptist. Jesus' comment to John when the latter questioned his worthiness to baptise the Son of God for a remission of sins, ". . . for thus it becometh us to fulfill all righteousness . . ." was a concrete declaration of the necessity of its acceptance for those who were to follow Him. (See Matt. 3:15.) Jesus and his disciples taught the doctrine of baptism as part of the initiatory rite by which one became part of the Kingdom of God on earth. In conversing with Nicodemus concerning the message Jesus had brought to earth, our Saviour listed a rebirth by water and spirit as

prerequisites for admission into the fold of God. The fact that baptisms were performed in the course of Jesus' public ministry is further evidence that He deemed it to be an essential ordinance. (See John 4:1, 2.) Two of the evangelists deemed it of sufficient importance to record that as Jesus gave His apostles their final charge concerning the world mission He had placed upon them, He ordered them to baptise all who should believe in Him and assured them that without it there could be no salvation. (Consult the finality of this teaching by referring to Matt. 28: 19, 20, and Mark 16:15, 16.)

Immediately following the great outpouring of the Holy Ghost upon the apostles on the day of Pentecost, Peter commenced to accuse the Jews of having crucified their Messiah. When his accusation had become so convincing that they were aware of their sin, they asked what might be done to escape the consequences of their evil act. Peter gave a concise but classic answer:

"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The fact that this was really offered to the repentant Jews as the only avenue of admission into the fold of Christ is indicated by the following verses which tell of the great number who received baptism that day. (See Acts 2:38-42, and also Acts 10:44-48, in

which the first Gentile accepted the Christian message and was received by baptism into the Church.)

Further evidence of the application of this principle is found in the account of the conversion and subsequent baptism of Saul of Tarsus, later known as the Apostle Paul. In spite of the fact that he had experienced a heavenly vision and had received a personal call to repentance, it was held necessary that the ordinance of water baptism be administered to him. (For an account of this episode read Acts 9:1-22.) Paul himself held to this requirement during his missionary endeavours. He used the rite of baptism as an analogy to the death of a person and the coming forth of the person through resurrection to a newness of life. (Romans 6:3-5.) As he pursued his missionary activities, regardless of where he was—in Syria, in Asia Minor, in Macedonia, or in Greece, baptism was stressed and practiced as the gateway to Christian salvation. (See 1 Cor. 1:14-16; Acts 16:29-33.) So strongly did he insist upon this ordinance that when he found a group of people in Ephesus who claimed to have been immersed according to the teachings of John Baptist, but who knew nothing of the Holy Ghost, Paul questioned the authenticity of their baptismal rite and re-immersed them after having taught them the correct interpretation of the gospel. (See Acts 19:1-6.)

Additional evidence could be mentioned but the foregoing incidents are sufficient to establish the fact that the Primitive Christian Church accepted and practiced water immersion as its basic ordinance. There is no indication that there was any deviation from this principle for many years. However, in the third and fourth centuries there is evidence that the Church was commencing to modify its original doctrine of baptism in three respects. First, the subjects to be baptised differed radically from those of the earlier centuries. Whereas all the early converts had been people capable of manifesting faith as a result of competent teaching, and had manifested fruits of repentance, the

rite was administered to small children and finally to recently-born babies. This practice had its origin in theological developments discussed in the first article of this series, namely the doctrines of Original Sin and the Depravity of Man. When the Church leaders invented these unchristian teachings, people who blindly accepted them became intensely concerned for the eternal welfare of the souls of their offspring. If, it was reasoned, every mortal was tainted with evil of the sin of Adam and Eve and that taint was sufficient to cause their eternal damnation in the eyes of God, and if baptism could wash away sins, certainly the younger their children were baptised, the less likelihood there would be of their dying in a state of damnation. Gradually the rite came to be administered as soon after birth as possible, sometimes even a matter of hours or minutes. Babies that died before baptism were not allowed to be buried in the consecrated portion of the churchyard cemeteries and were viewed as being outside of the scope of Christ's saving grace.

Not only was the mental condition of the subject thus modified, but a second change was gradually substituted in the form of the ordinance. When the baptism of newly-born infants was introduced, there was fear that the sudden immersion in water might be detrimental to the life of the baby. A more convenient form, first of pouring water over the child and later merely sprinkling a few drops of water upon its head or body, took the place of the original form of the ordinance. Convenience was probably another reason for this change. Some people, on their death beds, desired baptism, but could not be carried to a font. Sprinkling was thus resorted to, thinking it would save a soul. As Christianity spread outside of the warm Mediterranean basin, many proponents of the new faith felt that a complete immersion, particularly in cold lands, in cold water, or in winter months, would be highly dangerous to the candidate for baptism. These reasons seemed sufficient to justify the

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## A Sermonette

I would like at this time to talk on liberty and the part it plays in our lives. Liberty is a blessing with which we are all allowed from the beginning. The gospel is rooted with freedom. Obedience to the perfect law of liberty, must be the habit of all people who wish to be free. We can also see that the Son of God and His followers have never tried to take from any man his liberty, because it is now too far launched in this world. Christ and His eternal programme for world liberty shall not fail. We all know that God's plan is for everyone of us to have free agency. God's teachings are the only things that can save us from evil, ignorance, harmful and spiritual darkness.

Paul taught the saints in his time the truth as to the source of liberty when he said, "where the spirit of the Lord is, there is liberty" (2 Cor. 3:17). Anyone that takes from man his liberty is not of God.

Pahoran taught us in the first century B.C. "the spirit of God . . . is also the spirit of freedom" (Alma 61:15). James taught the saints that the gospel of Christ is the perfect law of liberty (James 1:25). No one can find anything as an equal to the "perfect law of liberty." That perfect law is none other than the gospel of Jesus Christ, which has been restored to us in the latter days. It is here in the world for the perfecting of the saints in the principles of freedom and eternal liberty. In Psalm 119:45 we find it says, "And I will walk at liberty: for I seek thy precepts." The author of liberty made all men a promise as is recorded by John "Ye shall know the truth and the truth shall make you free."

Then through inspiration from heaven Joseph Smith told us "Abide ye in the liberty where with ye are made free; entangle not yourselves in sin but let your hands be clean, until the Lord comes" (D. & C. 88:86). Also, "I the Lord God make you free therefore you are free indeed; and law also maketh you free" (D. & C. 98:8). When we obtain any freedom of soul, mind, body or by government, it is by obedience to the law of liberty. The liberty of the government or the liberty of the gospel all come from the same source, Jesus, the author of liberty. The most profitable investment you can make in this life, is the investment in liberty of the soul, through obedience to the Gospel.

Perhaps the greatest of all the arts is learning how to be free. Surely one is on the beam of eternal truth when he proclaims that the freest man is he who obeys the highest laws. The highest laws are the Gospel. Without free agency man could never be rewarded before God. Now is the day for us to be loyal to the highest laws—so that we may be free.

Sister Joan Carbert, age 17,

Darlington Branch, Newcastle District.

# BRANCH TEACHING LESSON

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November, 1952

Article 2: "We believe that men will be punished for their own sins, and not for Adam's transgression."

## MAN'S AGENCY

**W**hen the plan for peopling the earth was under consideration, a council was held in heaven. At this council Lucifer presented a plan in which he proposed to save all men and take the glory unto himself. This proposal would have destroyed the agency of man. It was defeated and the Son of the Morning, with one third of the hosts of Heaven, were cast out and came upon the earth to tempt and destroy mankind.

Jesus, the Son of God, accepted the plan of the Father, a plan which gave to mankind their agency, the freedom of choice between the good and evil. This plan prevailed. Man's agency, carrying with it the right to worship God according to the dictates of his own conscience, is the most precious privilege in keeping of mortals. We are not answerable for the sins of others, but we cannot escape paying the penalty of our own sins. Under the divine plan of judgment, every man will be called upon to answer not only for his own deeds but for his words and the very thoughts of his heart. See Matthew 12:36; Ezekiel 8:17. The following words of Nephi relating to man's agency are clear and explicit: "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Nephi 2:27.)

The thought that Adam, through partaking of the forbidden fruit, brought upon the human race grievous unnecessary sins is wrong and misleading. "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) The fall was not the result of any chance. It gave to us earthly experiences which were necessary for our advancement along the pathway to perfection. Adam was our progenitor, benefactor, and champion. Every man will be called upon to answer for his own sins but not for the sins of others, for his own deeds, words and even the thoughts of his heart. The ultimate results of good deeds are happiness; of evil, misery. We all have the power of choice.

# A LESSON IN OBEDIENCE

Sister Elaine P. Ostler

Obedience is a fundamental principle of the Gospel. Obedience, faith, repentance, love, prayer, and sacrifice are all closely linked together.

According to Webster's Dictionary, obedience is "compliance with a command, performance of what is required, or abstaining from that which is prohibited."

To constitute an act of obedience, certain requirements must be met. First, the act must be in submission to authority, then, the command must be known to the person, and, finally, the act must be a result of the command.

Obedience may be voluntary or involuntary, but voluntary obedience is most acceptable to God. The Lord, right from the beginning gave us freedom to choose for ourselves, and thus it will be with us throughout all eternity. We are free to obey or disobey according to our own desire. We are all required to be obedient for our salvation, but not against our will.

Obedience is not always easy. Christ was obedient, even to the point of giving His life. At a time when most of us would have weakened and given up, Christ prayed to His Father "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."<sup>1</sup> He then went out to His crucifixion as He knew that was the only way that He could accomplish His purpose here on the earth.

This should be our guiding light. We should seek always to do the will of the Lord for He is infinitely wiser than we. It may be hard for us, but it will be the best thing for us to do.

Why should we obey the commandments of the Lord? Many times in the Doctrine and Covenants we are told that if we will do the will of the Lord we will be blessed. "There is a law, irrevocably decreed in Heaven before the foundation of this world, upon which all blessings are predicated—And when we obtain any blessing from God,

it is by obedience to that law upon which it is predicated."<sup>2</sup> If we disobey the Word of Wisdom, how can we expect the blessings of health and strength promised to those who do obey? If we neglect the payment of our tithing, how can we expect the blessings of compliance with this law? It is only through obedience that we are blessed. It is only through obedience that we will gain exaltation.

Obedience to the will of the Lord begins with our love of God and is in proportion with this love. "If ye love me, keep my commandments . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."<sup>3</sup> If we love the Lord we will do as He says, but if do not as He says, it follows that we do not love Him.

We are told in the Doctrine and Covenants to gain knowledge and wisdom, for that will rise with us in the resurrection. The way we show our knowledge of the ways of God is by obedience. It would do us no good to gain this knowledge if we did not put it into practice.

Obedience to the will of the Lord brings us development. Once we have learned to obey we can command others. In giving the requirements for the calling of bishops, Paul states "For if a man know not how to rule his own house, how shall he take care of the church of God."<sup>4</sup> If we hope for positions of leadership in the Church, and in the community, we have first to learn to discipline ourselves.

The Lord tells us many times that His house is a house of order. There would not be order in that house that would allow some to disobey the rules and regulations set down and still receive the same blessings as those who

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# BRITISH MISSION STATISTICS

## appointments and transfers

Elder Bryant Stringham was appointed President of the Birmingham District, September 27th, 1952.

Elder Carl S. Borup was appointed President of the Leeds District, October 10th, 1952.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Sister Florence Maltzan	Scotland	Wales	September 24th
Elder Gerald Litchfield	London	Ireland	September 24th
Elder Charles Barndt	London	Ireland	October 12th

## arrivals and appointments

Name	From	Assignment
Elder Louis S. Cook	Salt Lake City, Utah	Sheffield
Sister Gillian Halliday	Salt Lake City, Utah	Norwich

## releases

Name	District
September 24th	
Elder W. Jay Burt	Manchester, Bristol
Elder Robert P. Romney	Hull*
Elder Garratt T. Beesley	Nottingham
Elder Arnold J. Dance	Ireland
Elder Glade Calder	Ireland
Elder John L. Knight	Sheffield
October 8th	
Peter J. Bullock	Bristol

\* Served as District President.

## baptisms

### BIRMINGHAM DISTRICT

Winifred I. Lockett of Kidderminster

Harry W. Jones of Kidderminster

William J. Bayliss of Birmingham

Douglas E. Trott of Birmingham

### BRISTOL DISTRICT

Eva M. B. White of Stroud

Leo C. White of Stroud

Vernon G. Kerridge of Stroud

### HULL DISTRICT

Valarie Bushell of Grimsby

George E. Crosby of Scarborough

Frank Clarkson of Hull

Jean H. Westerman of Hull

Patricia A. Westerman of Hull

Janet Westerman of Hull

Wilfred Eley of Hull

Edith Anne Eley of Hull

Thomas Brown of Hull

Charlotte Brown of Hull

### IRISH DISTRICT

Lewis G. Jackson of Belfast

Isabella B. Jackson of Belfast

### LEEDS DISTRICT

Dora L. Cunningham of Dewsbury

Lillian I. Mills of Dewsbury

Janet E. Newsome of Bradford

Mary Marsden of Leeds

Hubert E. Holdsworth of Leeds

Vera Ludkin of Leeds

Molly Holdsworth of Leeds

Laura E. Holdsworth of Leeds

Jessie Gravil of Dewsbury

Marjory F. Marsden of Leeds

Clive R. Wadsworth of Halifax

### LIVERPOOL DISTRICT

Olive Kay of Preston

Lynn J. Cooke of Blackpool

Zigmund J. Lewicki of Liverpool  
Marion Millier of Liverpool  
LONDON DISTRICT  
Sydney A. Bridger of Reading  
Winifred O. Bridger of Reading  
David A. Bridger of Reading  
Pamela W. Bridger of Reading  
George Woodgate of Brighton  
Doris M. Wood of Reading  
David J. Gooding of St. Albans  
Cynthia G. Wareham of St. Albans  
Dorothy Milsom of South London  
MANCHESTER DISTRICT  
Edith E. McDonagh of Wythenshawe  
Bessie Marriott of Stockport  
NEWCASTLE DISTRICT  
Agnes Menhennet of West Hartlepool  
Leslie Menhennet of West Hartlepool  
Mary E. Douglas of Sunderland  
Mary E. Douglas of Sunderland  
NORWICH DISTRICT  
Leon H. Bennett of Ipswich  
NOTTINGHAM DISTRICT  
Peggy R. Ford of Leicester  
Elizabeth A. Attenburrow of Leicester  
Patricia M. Attenburrow of Leicester

Monica Webster of Derby  
Reginald E. Webster of Derby  
SCOTTISH DISTRICT  
Mary S. Roy of Dundee  
Albert Roy, Jnr., of Dundee  
Ruth D. Dickson of Dundee  
Alexina S. Ross of Dundee  
Margaret S. Ross of Dundee  
Joan G. Ross of Dundee  
Thomas G. Ross of Dundee  
Andrew A. Ross of Dundee  
SHEFFIELD DISTRICT  
Robert McCann of Doncaster  
David A. Leaberry of Barnsley  
WELSH DISTRICT  
Mona S. Donati of Newport  
Frank M. Donati of Newport  
Pauline Donati of Newport  
Frances V. Donati of Newport  
Frank Donati of Newport  
Richard C. Sheen of Cardiff  
Leslie K. Sheen of Cardiff  
Elizabeth G. Sheen of Cardiff  
Winifred V. Sheen of Cardiff  
Shirley M. Vaughan of Cardiff  
Linda D. Allen of Cardiff

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Many a mother has spent twenty-one years making a man out of her son, only to see some other woman make a fool out of him in five minutes.

Definition of a narrow-minded person: Someone who can see through a key-hole with both eyes.

The best way to drive a nail without smashing your finger is to hold the hammer with both hands.

A bee stinger is actually .03125 inches long. The other 25 inches is purely imagination.

## THE APOSTASY —continued from page 255

change in the form of this religious initiatory rite. In doing so, however, the churches lost the symbolism of the watery grave in which the sinner was buried to come forth washed clean of sin to a enwens of life. In addition, it destroyed the symbolic idea of a re-birth through water, to be followed by a spiritual regeneration.

A third change took place concerning the ordinance, namely, in a theological interpretation of the purpose for which baptism was administered. Within the early Christian Church, the act of baptism had been connected with the idea of a remission of one's own sins, for which the candidate for baptism had manifested true fruits of repentance. By administering the ordinance to almost unconscious children, who could neither be instructed in the meaning of the rite nor in its purpose, the spiritual significance was lost. Baptism was interpreted to be for the purpose of removing the taint of inherited or original sin from the infant rather than a way of securing forgiveness for one's personal sins.

In the scriptures, as previously noted, the promise of the Holy Spirit as a resultant blessing of baptism was promised. Peter taught this doctrine on the day of Pentecost. He witnessed it at the time he visited with Cornelius when it was manifested to convince him that gentiles, even Roman soldiers, were worthy of salvation in the sight of God. Paul was so certain about this that he rebaptised a group of supposed Christians when they admitted that they had never heard anything about the Holy Ghost. Paul reminded Timothy to awaken the gift of this divine Spirit within him, which had been conferred upon him by the laying on of hands (1 Tim. 4:11). When baptism was applied to infants, the ceremony of the confirmation of the Holy Ghost was separated from the first phase of the act of being "born again" in the Christian sense and was reserved for a later period in life. It came to be a name applied to the formal confession of faith and formal admittance into the churches of the so-called Christian world. The laying on of hands ceased

to be part of the ordinance and no pretext was made to confer this divine power upon those who were spoken of as being "confirmed."

A third ordinance that played an important part in the life of the Early Christian, about which there are many biblical references, is the Sacrament of the Lord's Supper, commonly referred to as Holy Communion by apostate Christianity. At the institution of this rite, on the night before His crucifixion, Jesus had instructed His apostles that it should be done in memory of His sacrifice for mankind. He spoke of the broken bread as a symbol of His body and the wine as a symbol of His blood (see Matt. 26:26-30). To the early Christians this was observed as a period for devotional meditation about their Saviour and His atoning sacrifice. The New Testament does not indicate that it was viewed as a supernatural mystery, but rather as a memorialising of a great event in the eternal salvation of mankind. On several occasions the Book of Acts of the Apostles records that the disciples and members gathered together to "break bread" but nothing of a mysterious ordinance is indicated (e.g., Acts 20:7). The Apostle Paul chastised the members of the Church in the city of Corinth because they had turned their weekly sacrament meeting into a Church supper which bordered on a pagan idea that the sacramental food had acquired peculiar sanctifying qualities and the more one could eat, the greater would be his potential salvation. Paul then explained to them the simplicity of the ordinance and requested that they abide by it. (See 1 Cor. 11:20-34 for an account of this early deviation from the apostolic practice.)

The passing of the centuries saw many recurrences of this and similar heresies. People find it easier to be saved mechanically than through mental and moral exertion, and endeavour to find salvation through the mechanics of religion. This tendency is manifested in the growth and practice of religious ceremonies, ritualistic experiences and the establishment of a special class of holy men or priests who are supposed to be the custodians of divine grace and

capable of intervening with God on behalf of the unworthy sinners. Within the ranks of the Christians, teachers arose who attributed miraculous stories to the growing lore concerning the sanctity of the elements of the bread and wine. The literal interpretation of the words, "This is my body," used by Jesus, led some people to think that the blessed elements had actually become part of His body and whenever such words were used within the scope of the Church, a miracle was performed in which the substance of the bread (not the form, or external appearance) was transformed into the actual flesh and blood of Jesus. Thus, a new mystery was born and the officiating priest became a wonder worker. The table of the communion became an altar, with the priest functioning in the capacity of an Old Testament priest, sacrificing anew each service the body of Christ. This doctrine was one of slow growth. It did not become widespread until about the ninth century and was not officially explained until the thirteenth century when Thomas Aquinas gave it an explanation based on Aristotelian philosophy. To this day Christians of

all the historic channels of Christian descent believe that they are actually receiving the body and blood of Christ under the appearance of bread and wine (Transubstantiation); or they believe that they are getting elements that have become identified with the actual body of Christ through the consecration prayers (Consubstantiation); or else they believe that the elements of bread and wine have become spiritually impregnated with the Spirit of Christ (the doctrine of Spiritual Presence).

Regardless of which one of these three explanations a Christian may accept, he is still labouring under the delusion that the elements of which he partakes are actually giving his body something outside the elements themselves that derives from their inherent quality of sanctification. To the Christian of the first century, the sacrament enriched him spiritually only to the extent that he passed through the memorialisation of his Saviour's atonement. Christianity has made of this act a mysterious rite rather than a period for rededication of life to the cause of the risen Saviour.

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## NOTES ON CHARACTER

—continued from page 250

disappointments. The process of self-improvement is necessarily a laborious one. But the answer to our difficulties will always be prayer. "A gardener's best work is done upon his knees." Our prayers need not be long or wordy, just a "thank you" and a "please." The simplest of them, like clearly conceived and set out telegrams, reach heaven surest and quickest. The best prayers are perhaps the silent ones.

Character of the right kind breeds unostentatious men and women; simple in dress, speech and manner. We instinctively shrink from loudness.

An indispensable adjunct to the formation of character is a nightly balance sheet of events; that quiet moment when, after family prayers, we are alone with our Maker and, putting aside all semblance of self-deceit, weigh up the truth of our deeds and thoughts.

We must not expect to receive enormous dividends as shareholders in God's kingdom. We should be more than pleased if, at times, our conscience pats us on the back.

The chief enemies of man are not the big sins but those insidiously minor ones like jealousy, gossip, "white lies," selfishness, pride and countless others. These are the ones which dig the pit for the unwary to fall into.

"Why," you may ask, "should one try and improve one's character?" The answer to us, as members of the Church, is a simple one: we cannot reach the maximum perfection we must strive for unless we exert a maximum of effort. We are not expected to become martyrs. We are merely asked to live right. And to do so can only be the outcome of sustained self-discipline blended with prayer. For it is this combination which is the royal road to the achievement of a noble character.

**Extent of Correspondence.**

Thus it is that the two chronologies match each other in a general way; yet there are problems which still face us. Some of the most important stem from the fact that we are comparing two entirely different classes of evidence: archaeological and documentary. For example, would the change in form of government from monarchy to democracy (reign of judges) recounted in Mosiah, chapter 29, a mutation of surpassing significance in Nephite life, have produced any noteworthy change in material culture? It is doubtful that it would. (Nevertheless, it is entirely possible that such an event as the disruption of the system of communal ownership of property, beginning in 201 A.D.<sup>12</sup> would have had very important repercussions on the material culture.) The point to keep in mind is that archaeology works only with the **material** remains left by ancient peoples.<sup>13</sup> Hence, it is entirely possible that the Book itself may reveal changes and events of extreme importance for which archaeology can hardly be expected to find counterparts. Archaeology, on the other hand, often brings to light changes in the material culture which the author of a historical or literary work would have regarded as quite inconsequential. Periods are often demarcated by ceramic and architectural changes, while the various periods which could be set up for the Book of Mormon would depend in large part upon political and religious happenings.

Other difficulties arise from the nature of the evidence which we use to establish our archaeological dating. In Central America the two most important methods are the decipherment of dated stelae (stone monuments erected periodically in Mayan cities) and the measurement of the radioactivity of organic remains found in the ruins (see front cover). The latter method is so new (since 1949) that we have yet to comprehend its full significance for chronological considerations. Both methods have their pitfalls, such that scholars are by no means unanimously agreed on the finer point of interpretation. It is therefore gratifying to note that despite these difficulties and despite the contrasting types of evidence used, the Book of Mormon and archaeological chronologies match each other very closely in their major outlines. When more information comes in and the archaeological record becomes fuller, we can expect the correspondence between the two to appear in detailed clarity.

By way of summarising this article and the previous one, we may say that the major requirements of the Book of Mormon as to the space and time filled by the civilisations about which it purports to tell are in a general way met by the reconstruction which modern archaeological research provides. These are what we have called the major correspondences. In another article we shall consider at length a number of minor correspondences, which, as we shall see, may be fully as important as the major ones when it comes to an archaeological test of the ancient American scripture.

(To be concluded)

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**Footnotes**

<sup>1</sup> 1 Nephi 1:4.

<sup>2</sup> 3 Nephi 1:1.

<sup>3</sup> 1 Nephi 17:4; 2 Nephi 1:3-4.

<sup>4</sup> 2 Kings 24:18-25:4; 2 Chron. 36:11-20; Jer. 52:1-7.

<sup>5</sup> George Ernest Wright and Floyd Vivian Filson, *The Westminster Historical Atlas to the Bible*, p. 15. Philadelphia, 1945.

<sup>6</sup> See Part II of the present series, October issue, p. 236.

<sup>7</sup> Eg., Wendell O. Rich, *A Chronology of the Book of Mormon*. Logan, Utah, 1949.

<sup>8</sup> These dates are based upon the assumption that the birth of Jesus occurred in the year 1 A.D., which is sufficiently critical for our present purpose. However, this has not thus far been confirmed by historical research, scholarly opinion varying several years in either direction. The abbreviation "c." represents Latin *circa*, "about."

<sup>9</sup> It is realized of course that there is actually an overlap of perhaps a century or more between the coming of Lehi's colony and the final destruction of the Jaredites, but the round number of 500 B.C. will satisfy our present need. Besides, for the first century or so, Lehi's and Mulek's descendants would have been few in number and hard to locate archaeologically.

<sup>10</sup> See Part II of the present series, October issue, p. 237.

<sup>11</sup> The terminology for these archaeological periods varies with the particular writer, as do also the dates within somewhat narrow limits. We shall base the present discussion on the recent reconstruction by M. Wells Jakeman, "Chronology of the Mesoamerican Area; a Brief Summary of the Latest Results of Archaeological Research in Mexico and Central America," *Bulletin of the University Archaeological Society*, No. 2 (September, 1951), pp. 7-35. Brigham Young University, Provo, Utah.

<sup>12</sup> 4 Nephi 24-26.

<sup>13</sup> See Part I of the present series, September issue, p. 207.

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## OBEDIENCE —continued from page 253

obeyed. A house in which the children do not obey their parents is certainly not a house of order. Obedience is the first rule of heaven. Once we have that, order will follow as a natural result of it.

Some may think that in complying with the commandments of the Lord they are being restrained or inhibited, but there is no bondage when one obeys the commandments that the Lord has given us. We are exercising our free agency just as much and enjoying it more than those who are indulging in sin and wickedness. For obedience we receive blessings and freedom, but for disobedience we receive condemnation.

Thus it is in wrongdoing that we find ourselves in bondage.

Heber J. Grant said, "There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty."<sup>5</sup> This is a small price to pay for such an assurance of continuing faith and strength.

If we love the Lord, let us all show it by doing the things that He asks of us, by being true, faithful, and obedient servants.

### Footnotes

<sup>1</sup> Matthew 26:39.

<sup>2</sup> D. & C. 130:20, 21.

<sup>3</sup> John 14:15, 23, 24.

<sup>4</sup> 1 Timothy 3:5.

<sup>5</sup> Conference Reports, p. 131, April 1934.

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"Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful; but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him: of such a one only—notwithstanding he may die in poverty—can it be said indeed and of a truth, he should be crowned with the wreath of success."

—President Heber J. Grant

PATRIARCH TO THE  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



ELDRID G. SMITH

ASSISTANTS TO THE TWELVE



CLIFFORD E. YOUNG



THOMAS E. MCKAY



ALMA SONNE



GEORGE Q. MORRIS



STAYNER RICHARDS



ELRAY CHRISTIANSEN



JOHN LONGDEN



## NOVEMBER

This is November, as it stems between  
Summer's reluctant, lingering loveliness,  
And winter's approaching inception.  
The harvest is complete !  
The festival of Ceres is abroad  
In the hearts of men.  
Cellar and silo hold evidence of the season's exertion.  
Life is good—and the acceptance of beauty.  
Stands sentimentally around us.  
We would stay November's flight, knowing well  
That her permanency would drain emotion,  
Monotony take her place.  
Universal law has proclaimed her a transient,  
And as a shifting cloud she will find repose  
Under winter's silvery benediction.